A Lesson for All to See

Ahmet TÜRKAN
MBA

11.11.2024

Contents

ABOUT THE AUTHOR 4
PUBLISHED WORKS 4
PRESENTATION 5
THE SULTAN AND THE VIZIER 6
THE RAMADAN SERMON OF THE PROPHET (PBUH) 9
ON HISTORY AND LANGUAGE ACCORDING TO ATTILA ILHAN 11
WHY DOES EUROPE DISLIKE US, PROFESSOR? 13
JUST TO BE PRAISED... 15
The Poor Billionaire and the Rich Pauper 18
A MEANINGFUL PARABLE 20
The 40 Rules of Shams of Tabriz 21
WHAT IS BLESSING? 28
What is Time? 30
UNDERSTANDING LIFE 34
WHEN YOUNG AND FREE 36
THE RELATIONSHIP BETWEEN BAMBOO AND HUMANS 37
A GOOSE 38
CRETE 40
WE'RE GETTING CLOSER TO THEM TOO 41
HUNGER 42
AHMET WON'T ALLOW IT 43
THE WHITE BEARD 44
THE TAX ON WISDOM 45
LEARNING TO KNOW 46
IN ÇANAKKALE 47
THE REMEDY FOR A MALADY 48
TO BE ABLE TO LEARN 49
WHY IS FATIH SUPERIOR? 50
YOUNG FATIH 51
WHICH DEBT 52
I TOOK EVERYTHING FROM HIM, BUT... 53
SULTAN FATIH 54
LA HAVLE VE LA KUVVETE 57
Don’t Bring Me Any Problems...! 58
NAPOLEON 59

What a Perfect Shot! 60
Insurance 61
The Secret 62
Conclusion 63

ABOUT THE AUTHOR

Ahmet Türkan was born in 1959 in Bolu, Turkey. He completed his primary and secondary education in Bolu and his high school education at the Naval Petty Officer Preparatory School in Istanbul. After one year of class-specific training, he began his career in 1979 as a naval petty officer within the naval units of the Turkish Naval Forces Command. In 1983, he successfully completed a six-month course as an ASW (Anti-Submarine Warfare) flight operator, earning him the title of flight operator and a position within the Naval Forces Command's air units. He graduated from Anadolu University's Open Education Faculty in 1989 with a degree in Economics. Türkan retired from the Naval Forces Command in 1997. He went on to complete his MBA at Maltepe University in 2009. He continues his career in the commercial sector, working as an executive in a private company. He is married and the father of three children. His weekly articles are published on the news site http://www.habername.com.

PUBLISHED WORKS

- *Alaturka Secularism*, KDY 2021
- *The State of Communication as Love*, KDY 2022
- *The Model of a Virtuous Person*, KDY 2023

PRESENTATION

Our ancestors used to say, "Do not be a lesson, but take lessons." What a true saying. If lessons were truly taken, would we fall into situations that would be a lesson for all? Yet, when we look at the essence of being human, it is clear that humans are forgetful and ignorant. They do not even learn from their own instructive lives. When asked what experience is, it can rightly be said that it is the accumulation of lessons learned. The more lessons a person experiences or takes from what happens around them, the fewer mistakes they will make in life. But still, people make mistakes. One must be aware. Awareness of life is key. It is essential to learn from people and the environment around us. In this life, we encounter many events that serve as lessons to the world. Everyone lives their own life. The events people view as lessons differ from person to person. Some even learn from a joke, while others think everything is a joke.

We often realize the lesson in many events only after we reach maturity. But in truth, it is better to recognize the meaning of life when we are still young, before it’s too late.
Life pulls us along and drags us from one place to another. We only realize we've been dragged after a long time.

In this work, we have gathered topics from which we can draw lessons and notes for our lives.
The Prophet Muhammad (PBUH) says, "Regret is from Satan."
To avoid regret, we must learn to read life correctly. And it is essential not to dwell on the past because it has already passed. To take the right steps in the future, we must learn from the past.
This applies to all aspects of life.

THE SULTAN AND THE VIZIER

The Sultan asks the vizier:

- Vizier, are there any saints in Istanbul?
- Oh, my Sultan, Istanbul is known as the cradle of saints, how could there not be saints?
- Then let us visit a few of them.
- Sultan, if you wish, we can go around the city in disguise.

The vizier and the Sultan change their clothes and set out.

First, they enter the Egyptian Bazaar. They step into a fabric shop and greet the shopkeeper. The shopkeeper, receiving the greeting with great politeness, responds:

- Welcome, welcome! Masha'Allah, how wonderful are the servants of God, please, come in.

The vizier mentions that they need some fabric and are here to buy.

The shopkeeper asks which type of fabric they would like.

The vizier says:

- Bring down that roll, that roll, and that roll.
  With that, he has the shopkeeper take down most of the rolls of fabric.
  Then he adds:
- Half a meter of this one, one meter of that one, two meters of that one.
  The shopkeeper cuts the fabric as instructed.

The shopkeeper, still polite, says:

- Masha'Allah, how wonderful are the servants of God, may God be thanked!
  He wraps up the fabrics, calculates the cost, and hands the vizier a slip of paper with the amount.

At that point, the vizier says:

- Apologies, but we've changed our minds, we no longer wish to buy these fabrics, as we do not like them.

The shopkeeper, with great acceptance, says:

- Of course, no problem, may God's beautiful servants be with you, farewell!
  He places the fabric aside and sees them off.

The Sultan and the vizier then head to Beyazıt Square. There, they see a loud vendor shouting,

- Watermelons, watermelons!

The vizier says:

- My Sultan, now we will buy a watermelon from this man, but don't buy it immediately. Squeeze one, put it down, squeeze another, press them, and take your time, as if you cannot choose a watermelon. Keep him busy for a while.

The Sultan does as instructed, picking one watermelon, squeezing another, tapping the skin of yet another, but can't decide which one to buy.

The watermelon vendor, noticing, watches the Sultan closely. After the Sultan has checked all the watermelons, the vendor suddenly says,

- Listen, if you're going to buy, buy one and leave. Stop damaging the watermelons!
  Don't think I'm like that fabric seller, and don't think I won't recognize who you are. I'll break your head with this stick if you keep messing around!

The Sultan quickly says,

- Quiet, quiet, do not reveal us!
  He hurriedly buys a watermelon, pays, and leaves.

The vizier says:

- Now, let's go to Süleymaniye, I will show you many more saints there.

The Sultan replies:

- Vizier, that's enough! Where there are watermelon vendors and fabric shopkeepers who are saints, who knows what else there might be, enough! Let us go and pay the fabric seller so he doesn't lose out.

They return to the fabric shop and greet the shopkeeper. The shopkeeper once again receives their greeting with politeness and dignity.

- Welcome, welcome! Masha'Allah, how wonderful are the servants of God, please, come in.

The vizier says:

- We have decided to take the fabrics we had ordered.
  He pays for the fabric and bids farewell to the shopkeeper.

As they leave the shop, the shopkeeper raises his hands to the sky and thanks God:

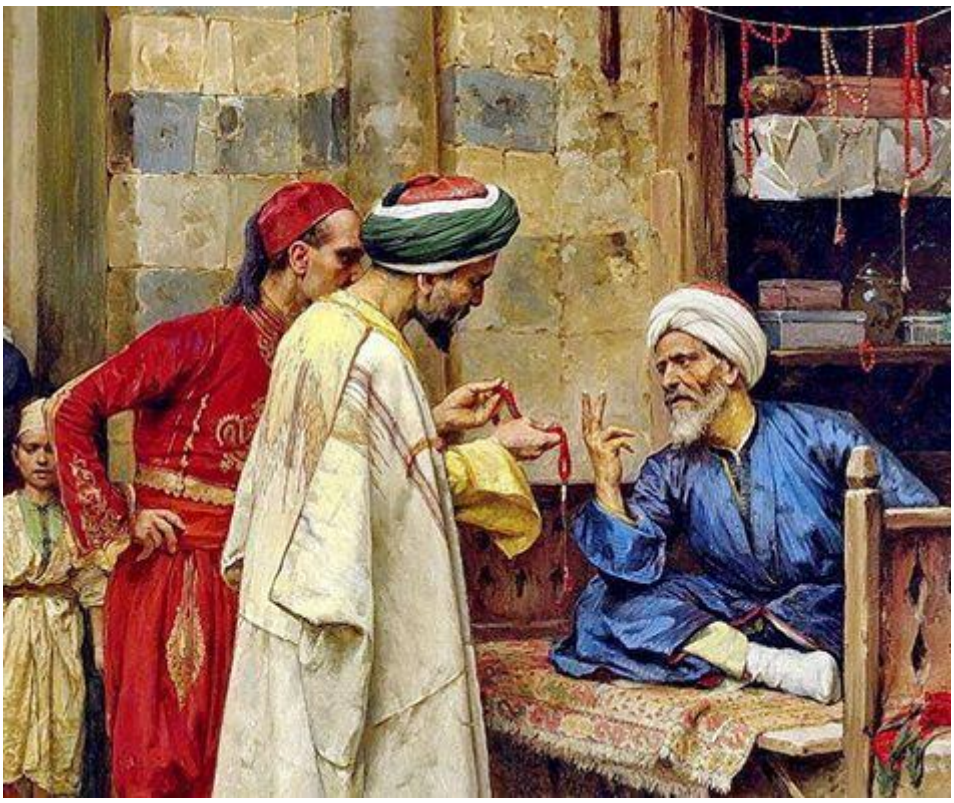
- Ya Rabbi! Thank You. Today, You have sent the Sultan to my shop twice!

The Sultan, surprised by the shopkeeper's gratitude, turns to the vizier and asks:

- Vizier, I understand that both of these men are saints, but which one is superior?

The wise vizier answers:

- My Sultan, I don't know which of them is superior, but certainly, for those who understand words, a fabric seller like him is needed, and for those who don't, a watermelon vendor like that one is necessary.



THE RAMADAN SERMON OF THE PROPHET (PBUH)

In the name of Allah, the Most Gracious, the Most Merciful

O PEOPLE

The month of mercy, forgiveness, and blessings has arrived. It is such a month that, in the sight of Allah, it is the most virtuous of months; its nights are the most virtuous of nights, and its hours are the most virtuous of hours. This is a month in which you are considered among the chosen ones of Allah. Your breaths in this month are like tasbih (glorification of Allah), and your sleep is considered an act of worship. In this month, your deeds are accepted, and your prayers are answered. Therefore, make sincere intentions before your Lord, and with hearts purified from sins and undesirable qualities, ask Allah to enable you to fast and recite the Qur'an in this blessed month. Verily, the unfortunate one is the one who is deprived of Allah's forgiveness during this great month.

In this month, remember the hunger and thirst of the Day of Judgment.
Give charity to the poor and needy.
Show respect to the elders and love to the young.
Show kindness to your relatives.
Guard your tongue from speaking unnecessary things.
Close your eyes to what is forbidden to look at.
Block your ears from hearing what is forbidden.
Show compassion to the orphans of the people so that after you, others may show kindness to your own orphans.
Repent for your sins and return to Allah.
Raise your hands in prayer during the times of prayer, for these are the best of times. In these moments, Allah looks upon His servants with mercy, responds to their supplications, and answers those who call upon Him.

O PEOPLE
Your souls are held hostage by your actions.
Seek forgiveness from Allah to free your souls from this captivity.
Your shoulders are burdened with the heavy weight of your sins; lengthen your prostrations to lighten them.
Know that in this month, Allah has sworn by His Majesty and Glory that He will not punish those who pray and prostrate to Him and will not frighten them with the fire of Hell on the Day of Judgment.

O PEOPLE
Whoever feeds a fasting believer during this month, Allah will reward them as if they have freed a slave, and their past sins will be forgiven.
(At this point, some companions said: "O Messenger of Allah, not all of us can do that.")
The Prophet (PBUH) replied:
"Even if you give a date or a sip of water, by feeding someone who is fasting, you will protect yourself from the fire of Hell. Allah will reward anyone who does this, even if they are only able to offer a small amount."

O PEOPLE
Whoever improves their character in this month will find it easier to cross the Sirat (the bridge over Hell) on the Day of Judgment.
Whoever refrains from harming others in this month, Allah will keep them safe from His punishment on the Day of Judgment.
Whoever shows compassion to the orphans in this month, Allah will show mercy to them on the Day of Judgment.
Whoever strengthens the ties with their relatives and does good to them in this month, Allah will bring them into His mercy on the Day of Judgment.
Whoever breaks the ties of kinship in this month, Allah will cut His mercy from them on the Day of Judgment.
Whoever prays the Sunnah prayers in this month, Allah will give them the reward of prayers performed in other months.
Whoever sends abundant blessings upon me in this month, Allah will increase their deeds on the Day of Judgment when the scales are light.
Whoever recites one verse of the Qur'an in this month will receive the reward of completing the Qur'an in other months.

O PEOPLE
The gates of Heaven are open in this month.
Ask from your Lord, and do not let these gates close to you.
The gates of Hell are closed in this month.
Ask from your Lord that they may never open for you.
The devils are chained in this month.
Ask from your Lord that they may not cause you harm.

AMEN

ON HISTORY AND LANGUAGE ACCORDING TO ATTILA ILHAN

Writer, poet, and journalist Attila İlhan recounts an experience with Professor Carlier, a Turkologist he met in Paris:

I had a bit of a clash with some French university students. They refused to believe that, after his defeat by the German forces, King François I of France sought aid from Sultan Suleiman the Magnificent. They scoffed at the idea that the Sultan would send ships to Marseille.

But when I mentioned the letter the Sultan wrote to the King—as much as I could recall of it—they lost their composure entirely.

“Bring a Turkologist and let’s face off!” I said.

So, they brought Professor Carlier, a mild-mannered man who greeted me politely in fluent Turkish, “Welcome.”

He listened to me explain the situation in Turkish, smiling as I spoke. Then he turned to the students and said, “So, you don’t believe it? But it’s a historical fact.”

Still, they wouldn’t accept it until the poor man finally took a thick, bound book from the library and showed them. The book even contained a copy of the Sultan’s letter, which started with the phrase, “I am he who…” and then listed countless titles, eventually addressing the French king as “you, the lord of the province of Francia.”

As I was about to leave, Professor Carlier took hold of my arm, leaned in close as if to tell me a secret, and asked in a hushed voice, “Young man, what have you done to the Turkish language?”

I tried my best to explain the Language Reform, the effort to cleanse Turkish of Arabic and Persian influences, and so forth.

Little did I know… He listened to me with a faint smile, and when I finished, he responded in that same low tone, saying things I’d never heard before:

“In religious communities, the language—thus the culture—shifts according to religion. There are three major religious societies that underwent such transformations:

1. The Western/Christian society
2. The Eastern/Muslim society
3. Societies of the Far East, those with non-Abrahamic religions

In religious societies, the dominant language is that in which the religion expresses itself. For the West, that’s Greek or Latin; for the Ottoman Empire, it was Arabic or Persian. So, it’s perfectly natural for these to have influenced the Ottoman language, as they were languages of the Muslim community.”

“Western nations like France, Italy, and Spain kept many Greek and Latin words—even rules—as they transitioned to national languages. Likewise, as Turks transitioned from the Seljuk/Ottoman religious synthesis to a national one, it’s only natural they’d retain some Arabic and Persian words. There’s nothing unusual about that; what is unusual is the radical ‘purification’ that stripped the language bare. With this approach, younger generations cannot understand the language of their ancestors. This creates a disconnect from the civilization synthesis their ancestors built (Seljuk/Ottoman), leaving them rootless.”

I listened, amazed—and somewhat horrified. Without thinking, and perhaps hoping to put him on the spot, I interrupted him with a question:

“Well, what would happen if you removed all the Greek and Latin roots from French?”

His response was unforgettable:

“We couldn’t do it; we’d be left with, at most, a hundred, maybe two hundred words. And even that wouldn’t be enough to speak.”

At that time, the official arts advisor to the president, Nurullah Ataç, was publicly declaring, “We should adopt Greek and Latin; we must become like them, resemble them.”

When I mentioned this, Professor Carlier gave me a response I could have predicted:

“We used that approach in our colonies. They lost their identity, their sense of self.”

For those who understand, there is much to reflect on here!
(*Adapted from Abdullah Zeki Taşlıca, via H. Okur*)

WHY DOES EUROPE DISLIKE US, PROFESSOR?

In 1930, after escaping Hitler's regime, Jewish-German professor Dr. P. Neumark, a highly respected lecturer in law and economics in Turkey, went on a scenic tour along the Bosphorus with a group of students. An attorney, who was also present, recalled the occasion where a student posed the following question:

"Professor, why does Europe dislike us?"

The attorney recorded Professor Neumark's candid response, which sheds light on historical and cultural biases. According to the professor, Europeans have deeply ingrained sentiments toward Turks, and here is what he revealed:

"Allow me to be honest. Europeans genuinely don't like Turks, nor can they easily accept them. This sentiment is deeply rooted in the history of the Church and Christianity itself. Here are the reasons—please take note:

1. Europeans don't like you because you are Muslim, because you've spread Islam, and because you've protected Muslims for centuries.
2. You may not realize it, but they are well aware of this fact: without the Turks, history would be incomplete. If the Ottoman archives were fully disclosed, modern histories would need to be rewritten. These archives were deliberately neglected and destroyed.
3. In the past, you were merely a market for Europe; now, you've started turning Europe into your market.
4. For at least 400 years, you held influence over Europe, a presence that has left its mark.
5. The Seljuks claimed Anatolia, and the Ottomans turned the Balkans and Central Europe into burial grounds for the Christian Crusaders.
6. Those who couldn't conquer you by force attempted to make you similar to themselves, undermining your national and spiritual values. They influenced everything, from the way you dress to the way you live, chipping away at your moral fabric and fostering internal divisions.
7. Had the Seljuks and particularly the Ottomans not sacrificed life, blood, and wealth for Islam, North Africa and the Middle East might be Christian today, with Islam only a minority in the Hijaz. The West reshaped Islam to align with its beliefs everywhere, but the Ottoman Empire preserved the faith as it had been in the early days of Islam.
8. The Church harbors resentment against you, and the reasons are as I've outlined above.

9. When I first came to Istanbul, Turkey had only two universities; now there are 19. In the Ottoman era, education centers like the madrasas extended even to villages, where scientific knowledge was valued. The Ottomans created the first submarine—this might be news to you, but Europeans know it well.

10. If you return to your national identity, Europe's civilization and prosperity could crumble. But the West will not allow you such an opportunity."

Dr. Neumark's response, shared decades ago, provides a critical lens for understanding some of Europe's complex historical views toward Turkey and the Muslim world.

Let me know if you'd like to explore this further.

JUST TO BE PRAISED...

This creature called "human," two genders, one race...
Sometimes joins hands with the devil in disgrace.
Honor, virtue, dignity, grace—
Squanders it all... just to be praised.

Some embellish their words, so eloquent, so sly,
Even while saying “God,” there's a gleam in their eye.
Once in a blue moon, they help those who cry,
So generous they are... just to be praised.

Some lay virtue on tables, for a fee,
And with each sale, they fill their steel treasury.
They find a way to dodge each decree.
What a smart person... just to be praised.

Some have scars deep down inside, unseen,
A pure marriage lost to a tainted dream.
Their necklace never parts from the scene,
What a charming man... just to be praised.

Some are swept along by fashion’s tide,
Exposing themselves, with their pride.
Searching for identity in skirt size,
So modern a woman... just to be praised.

Some, well past forty, still try to flaunt,
Even when money’s gone, they pull a stunt.
Their brows arch high, lashes taunt—
What a stunning woman... just to be praised.

Some, as they age, grow bitter inside,
Find solace in surgery, year by year, implied.
Sixty and still, their skin stretched wide,
Still a beautiful woman... just to be praised.

Some are five-star ballroom snobs,
Their robes brush floors as their posture throbs.
A voice that roars, yet gentle sobs—
How refined they are... just to be praised.

Some worship knowledge, it seems sincere,
Yet their minds mock wisdom, so severe.
They repeat foreign words, unclear,
Such cultured people... just to be praised.

Some make fame from science their claim,
But seek no godly gain, only name.
Looking down on the masses, no shame—
What scholars they are... just to be praised.

Some have morals gone bankrupt, their honor sold,
Political poisons rush through their soul.
Even betrayal doesn't make them fold—
Political acrobats… just to be praised.

Some think not of Judgment Day at all,
Won't rest in a grave that's simple and small.
Marble tombs from grand bazaars call—
What a great man he was… just to be praised.

How many are there, impossible to count,
Words of truth, to them, don't amount.
Groping blindly till life runs out—
Even in their last breath, just to be praised.

Cengiz NUMANOĞLU

The Poor Billionaire and the Rich Pauper

I absolutely love this story... Some stories (parables) can teach more valuable lessons than entire volumes of books; they can open your eyes, shake up your beliefs... make you suddenly “get it,” in short.

So, a very wealthy American industrialist, weary of the bustling atmosphere of big cities and the business world, decided to vacation in a small, serene, quiet fishing village in Mexico.

One morning, while strolling along the pier, he noticed a middle-aged fisherman joyfully selling a few boxes of fish, singing and whistling as he went about his work.

"Hello there, fisherman," he said as he approached, "doesn’t look like you caught much today."

"I could have," replied the Mexican fisherman, "but that would have required staying out at sea longer."

"Well, why didn’t you? Don’t you have anything better to do?"

"Yes, I’m going to take my wife and children to the park. My wife and I will swing our little son on the swings. We'll have lunch at a local seafood joint. Later, we’ll walk through the forest, and when evening comes, we’ll go back home. I’ll play guitar for my wife while she sings a lullaby to our baby. These are very important things to me."

"But you could do all of that later, my friend. Today and every day after, you should be out fishing as much as you can."

The Mexican fisherman looked at the American industrialist, a bit perplexed.

"Why?" he asked. "I’m already happy, just as things are, with my family."

"Life isn’t just about getting by!" the American retorted, visibly irritated. "There are more important things in life!"

The fisherman grew even more puzzled. "What else is there?"

"Becoming rich," the American industrialist replied, “listen, let me explain...”

The American crouched down beside the fisherman and began explaining.

“I think you should spend more time fishing. With the extra fish you catch, you’ll make more money, and eventually, you can buy a bigger boat.”

“And then?”

“With a larger boat, you’ll be able to catch even more fish and earn even more. With those earnings, you could buy modern equipment like radar and sonar, and hire trained staff...”

"And...?" the fisherman asked again. "After that?"

“In time, you’d have an entire fleet of fishing boats," the American continued, excitement building in his voice, "and then, you’d set up your own company. When the time is right, you’d go public with a massive marketing campaign. With the money raised, you’d establish a holding company. You’d create a monopoly and become king of your industry, exporting fish and fish products all over the world!”

The fisherman’s eyes widened in bewilderment. He struggled to keep up with what the American was saying. When the man finally stopped talking, the fisherman asked shyly,

"But why would I want to do all that?"

“For money!” the American replied, “You’ll have loads of it, millions of dollars.”

"And then what?" the fisherman asked once more.

After thinking for a moment, the American answered:

"Well, once you’re truly rich and everything is running smoothly, you could retire, move to a small, quiet fishing village, and live there in peace. Then, whenever you wanted, you could go fishing just for fun. You’d spend your time with your wife and kids, take them to the park, walk with them in the forest. In the evenings, you could play guitar for your wife and be happy."

The industrialist looked at the fisherman, confidently smiling.

"How about that? Isn’t it a great life plan?"

The fisherman chuckled under his breath.

“But I’m already living that life,” he said to the American billionaire. “Why would I delay my happiness for years?”

Happiness is something most of us search for in far-off places, yet it’s often right under our noses, just waiting to be discovered.

Perhaps happiness is simply realizing what you already have…

Living life with the sensitivity of an artist, rather than a blunt force, may solve many of the issues we consider unsolvable.

Let’s not forget that life is an art.

And let’s not forget that our desires can often be the source of our unhappiness.

Yavuz Bahadıroğlu

A MEANINGFUL PARABLE

One day, a wounded bird comes to the Prophet Solomon, complaining that a dervish has broken its wing. Solomon immediately summons the dervish and asks him,
"This bird has a grievance against you. Why did you break its wing?"

The dervish defends himself, saying,
“My Sultan, I wanted to capture the bird. At first, it didn’t fly away—I went right up to it, and still, it didn’t flee. So I thought it had surrendered to me, and I leaped to catch it. Just as I was about to grab it, it tried to escape, and in that moment, its wing broke.”

Then, Solomon turns to the bird and asks,
"Look, this man has a point. Why didn’t you fly away? He didn’t approach you stealthily. You could have defended yourself. And now you complain that your wings are broken?"

The bird explains its side,
"My Lord, I didn’t fly because I saw him dressed as a dervish. Had he been a hunter, I would have immediately flown away. I thought that no harm would come from a dervish, that he would fear God. So I didn’t flee."

Finding the bird’s response fair, Solomon commands that justice be served. He orders,
“The bird is right. Break the dervish’s arm!”

At that moment, the bird suddenly cries out,
"My Lord, please don’t let that happen!"

“Why?” asks Solomon.

The bird explains its reasoning,
“My Lord, if you break his arm, once it heals, he’ll only go back to doing the same thing! It would be better if you simply remove the dervish’s robe. Remove it so that birds like me will no longer be deceived…”

The 40 Rules of Shams of Tabriz

The Forty Rules of Shams (The Forty Rules of the Broad-Hearted and the Traveler-Spirit, the Sufis)

1. Rule:

The way we describe the Creator mirrors how we see ourselves. If, when you hear the word "God," the first image that comes to mind is that of a being to be feared or ashamed of, it means that you, too, are often filled with fear and shame. However, if, when you hear the word "God," love, mercy, and compassion immediately come to your mind, it means that you also possess these qualities in abundance.

2. Rule:

Following the path of truth is a matter of the heart, not of the mind. Let your heart always be your guide, not your head on your shoulders. Be among those who know their ego, not those who erase it.

3. Rule:

The Qur'an can be read on four levels. The first level is its outward meaning. The second level is its inward meaning. The third level is the inner meaning of the inward. The fourth level is so profound that words fall short in describing it.

4. Rule:

In every atom of the universe, you can find the attributes of God, because He is not just in the mosque, church, synagogue, or temple, He is everywhere, at all times. No one has ever seen God and lived, nor has anyone ever died after seeing Him. Whoever finds Him, remains in Him for eternity.

5. Rule:

The chemistry of the mind and the chemistry of love are different. The mind is cautious, taking careful steps in fear. It warns itself not to trust too easily. But love? Love says: "Let go of yourself, let it be!" The mind does not easily break, but love wears itself out, suffering. Yet treasures and hidden gems are found among the ruins. What is precious is found in the broken heart!

6. Rule:

The conflicts, prejudices, and hostilities in this world often arise from words. Be yourself, do not be too caught up in language. When it comes to love, language has no power. A lover is speechless.

7. Rule:

You cannot discover the truth by isolating yourself and only hearing the echo of your own voice. You can only truly see yourself in the reflection of another person.

8. Rule:

No matter what happens, do not fall into despair. Even if all doors are closed, in the end, God will open a hidden path for you that no one else knows. Even if you cannot see it now, beyond the narrow passages lie beautiful gardens of heaven. Be grateful! It is easy to be grateful when you get what you want, but a true Sufi is one who can be grateful even when their wishes are unfulfilled.

9. Rule:

Patience is not merely waiting, it is seeing with foresight. What is patience? It is the ability to look at the thorn and imagine the rose, to look at the night and envision the day. The lovers of God sweetly taste and digest patience, knowing that the moon takes time to grow from crescent to full.

10. Rule:

No matter which direction you go, whether east, west, north, or south, consider every journey as a trip inward! The one who journeys inward ultimately circles the earth.

11. Rule:

A midwife knows that there can be no birth without labor pains, and no way is open from the womb to the baby without difficulty. In order for a new and fresh version of yourself to emerge, you must be ready to face struggles and pains.

12. Rule:

Love is a journey. Every traveler on this path, whether they want to or not, will be transformed from head to toe. No one can embark on this journey without being changed.

13. Rule:

In this world, there are more false saints, teachers, and spiritual leaders than stars in the sky. A true guide will direct you to look within yourself, to overcome your ego, and discover the beauty within you, not to admire him.

14. Rule:

Instead of resisting the changes that God brings into your life, surrender. Let life flow with you, not against you. Do not worry that your order will be disturbed or your life turned upside down. How do you know that the bottom will not be better than the top?

15. Rule:

God is always engaged in perfecting each of us, both internally and externally. Each one of us is an unfinished work of art. Every event we experience and every hardship we endure is designed to complete our imperfections. God addresses our deficiencies individually, for humanity, as a creation, aims for perfection.

16. Rule:

It is easy to love God, for He is perfect. The difficult part is to love human beings, with their flaws, faults, and virtues. Remember, you can only know what you love to the extent that you truly embrace it. So, without loving the created for the sake of the Creator, you cannot truly know or love either.

17. Rule:

True impurity is not external, but internal; not in the body, but in the heart. Every stain, no matter how bad it looks, can be washed away with water. The only impurity that does not wash off is the jealousy and ill intentions that have settled in the heart.

18. Rule:

The entire universe, with all its layers and complexities, is hidden within the human being. The devil is not some monstrous creature outside of us waiting to tempt us; it is a voice within. Seek the devil within yourself, not outside or in others. And remember, the one who knows their own ego, knows their Lord. A person who focuses only on themselves will eventually recognize God.

19. Rule:

If you are expecting respect, attention, or love from others, you must first owe these things to yourself. It is impossible for someone who does not love themselves to be loved by others. If the world gives you thorns despite loving yourself, rejoice! It means that soon, it will send you roses.

20. Rule:

Thinking about where the end of the road will take you is a futile effort. You are only responsible for the first step you take. The rest will come on its own.

21. Rule:

We are all defined by different qualities. If God had wanted everyone to be exactly the same, He would have made us so. Not respecting differences, and trying to impose your own truth on others, is disrespectful to the divine order.

22. Rule:

A true lover of God turns a tavern into a mosque. But the drunkard who enters the same tavern turns it into a place of intoxication. In this world, whatever we do, it is our intention that makes the difference; it is not about the form or labels.

23. Rule:

Life is like a colorful toy given to us as a gift. Some take the toy so seriously that they cry and become distraught over it. Others pick it up, play with it for a while, break it, and discard it. We either value it too much or not at all. Avoid extremes. The Sufi is neither in excess nor in negligence. The Sufi is always in the middle.

24. Rule:

Since humans are the most noble of creatures, they should act with dignity and in accordance with the greatness of their role as God's representatives on earth. Even if a person falls into poverty, faces slander, is imprisoned, or becomes a captive, they should never give up behaving with the nobility of a caliph—head held high, eyes clear, and heart at peace.

25. Rule:

Do not search for heaven and hell only in the future. Both are here, now. When we are able to love someone selflessly, without expectations, we are already in heaven. But whenever we engage in anger, jealousy, or hatred, we immediately fall into hell.

26. Rule:

The universe is a unified whole. Everything and everyone is connected by invisible threads. Never take the curse of anyone, especially one who is weak or vulnerable. Remember that the sorrow of one person at the farthest point of the world can make all humanity unhappy. And one person's happiness can bring a smile to everyone's face.

27. Rule:

This world is like a mountain. Whatever you call out to it, it echoes back to you. If you speak good words, good words will echo back to you; if you speak ill, ill will return to you. So, if someone speaks badly of you, for forty days and nights, speak beautiful words about that person. After forty days, you will see that everything has changed. If your heart changes, the world changes.

28. Rule:

The past is a fog that envelops our minds. The future is a screen of imagination. We cannot know the future nor change the past. The Sufi always lives in the truth of the present moment.

29. Rule:

Destiny does not mean that our lives are already predestined. Therefore, saying, "What can we do, this is our fate" is ignorance. Destiny only provides the crossroads; the entire path is up to the traveler. The route is fixed, but

all the turns and forks are up to the traveler. So, you are neither the master of your life nor helpless in front of it.

30. Rule:

A true Sufi, even if criticized, slandered, gossiped about, or even falsely accused, will never speak a word of criticism about anyone. The Sufi does not see faults, but covers them.

31. Rule:

To draw closer to God, one must have a heart as soft as velvet. Everyone learns to soften in some way. Some people face an accident, some suffer from a fatal illness, some go through the pain of separation, and others face material loss.

32. Rule:

Do not let your ego lead you into arrogance, for a single step taken with humility is more valuable than a thousand steps taken with pride. The proud man falls, but the humble rises.

33. Rule:

True knowledge is not found in books or from others, but in the experience of the heart. The heart has its own wisdom that the mind can never comprehend. The more you empty your heart from worldly things, the more you will find God inside it.

34. Rule:

The true seeker of knowledge does not search for the truth outside of themselves, but within. When the heart is open, the truth will come to you, like a breeze, as naturally as breathing.

35. Rule:

Do not compare yourself to others. Each person has their own unique path and their own set of tests. What may seem like an easy road to someone else might be a mountain for you, and vice versa. Be content with your own journey.

36. Rule:

God does not need you, but you need God. Never think that your prayers or actions make God richer, greater, or more complete. It is only for your own benefit that you pray, that you perform good deeds. The moment you realize this, you are closer to the truth.

37. Rule:

The world is a mirror reflecting your heart. When you are kind, the world will appear kind to you. When you are at peace with yourself, the world will seem peaceful. The way you see the world is shaped by the way you see yourself.

38. Rule:

Let go of attachment to things. The more you hold on to material possessions, the more you will find yourself trapped. Everything in this world is temporary. What is eternal is only the love of God.

39. Rule:

A person who seeks the truth with a pure heart will not be deceived by appearances. There are many illusions in the world, and those who are caught by them live in ignorance. But the one who looks beyond the surface sees the divine order that connects all things.

40. Rule:

Do not be deceived by the appearance of the world. It is like a shadow that changes every moment. Only the light of God remains constant. Seek that light within yourself, and you will find the truth.

WHAT IS BLESSING?

A man argues with Ibrahim al-Taymī (Ibrahim Ethem, may Allah be pleased with him) and says,

"There is no such thing as blessing, I don't believe in it."

Ibrahim Ethem asks,

"Do you see the sheep and the dogs?"

The man replies, "Yes."

Ibrahim Ethem continues,

"Which one gives birth more?"

The man says, "Dogs can give birth up to seven, while sheep usually give only three."

Ibrahim Ethem asks,

"Which one do you see more of around you?"

The man responds, "There are more sheep."

Ibrahim Ethem says,

"But isn't it the sheep that are slaughtered constantly and whose numbers are decreasing?"

The man agrees.

Ibrahim Ethem then says,

"That is blessing!"

The man, puzzled, asks,

"Why is it that sheep are more numerous than dogs?"

Ibrahim Ethem responds,

"Because sheep sleep early in the night and wake up before dawn. By doing so, they experience the time of mercy, and blessings rain upon them.

But dogs, on the other hand, bark through the night and then sleep as dawn approaches. They miss the time of mercy, and thus, their blessings are taken away."

Now, let us reflect on the wasted nights, the useless hours we spend until morning, and how we lose the greatest treasures—our own souls, our wealth, and our children.

May Allah grant all of us the ability to attain the station of the Nafs al-Mutmainna (the soul at peace) and be among His righteous servants.

Ameen.

What is Time?

Time is something we often complain about for not having enough of. It's something we try to save yet waste at the same time. The lack of time leads to stress and pressure. Whether time controls you or you control time depends on your decision. You are the one who decides how time will be spent and how it will be effectively managed. Either you control your work, or your work controls you. Everything is up to you. Your time is your life.

Some Truths About Time

Understanding time must begin with knowing some basic truths about it. You cannot find more time because we already possess all the time that exists. Whether we use it wisely or waste it, we know that each day has 24 hours and every year has 168 hours in each of its months and weeks. Time cannot be saved or stored; it must be spent. There is no such thing as "no time." Time is irreversible, and nothing can replace it. If you waste your time, you are wasting your life. If you can manage your time, you can manage your life. Your time is your life.

The Value of Time

One of the main resources a person must manage carefully is their time. The old saying "Time is money" applies to both managers and their subordinates. Many times, you've experienced how hours, days, and weeks seem to pass by, yet you haven't accomplished what was expected of you. Many managers would give anything to gain more time or to buy it. A study conducted by a time management expert among managers showed that only 1% believed they had enough time.

Managers who claimed they didn't have enough time said they needed 50% more time. Another study revealed that a middle-level manager spends at least 10 minutes of every hour on unnecessary activities, resulting in a loss of 90 minutes a day. If we accept an average 9-hour workday, this amounts to 7.5 hours a week, a full week a month, and over 8 weeks in a year! If you calculate the cost of this lost time using the hourly wage of a manager, it would amount to a substantial sum. So, without a doubt, time is money!

Do You Manage Your Time Well?

A manager either manages their work, or their work manages them. To determine whether you are managing your time effectively, ask yourself the following questions:

- Do you have too much work to do?
- Do you spend most of your time at your desk and with paperwork?
- Do you often take work home to finish in the evening?
- Are you able to complete the tasks you plan to do?

- Do you finish your work by the scheduled date?
- Do you find time to read the books you desire?
- Are you often guessing because you don't have the correct information at hand?
- Do you spend too much time on the phone?
- Do you think meetings are unnecessary and time-consuming?
- Do you have frequent "drop-in" visitors?
- Do you think you are allocating enough time for yourself, your family, friends, and social activities?

Your answers to these questions will give you clues about how well you are managing your time. If you answer honestly, you may find that your time management skills need improvement in several areas.

Myths About Time

Before delving into some practical tips for better time management, it's important to address some common myths about time and time management. Many people believe in at least some of these myths, and even if we think they aren't true, they still influence our behaviors and attitudes.

Myth 1: The more you work, the more you accomplish.
This myth assumes there is a direct relationship between the number of hours worked and success. However, the key to success is doing the right things first. Spending time on the wrong, low-priority, or unnecessary tasks is often a waste of time. Many examples of managers who work 50, 60, or even 70 hours a week but accomplish little exist. Effective planning saves significant time in the execution of tasks. Research has shown that for every hour spent on planning, 4 hours are saved in execution. Learn to do the right things, not everything.

Myth 2: If you want something done right, you must do it yourself.
People who say this often believe that others are not as skilled as they are or think that by not explaining the task to someone else, they will save time. While some tasks are indeed your responsibility, many can be delegated. People have a limited capacity to handle the quantity and type of work efficiently. By trying to do everything yourself, aren't you exhausting yourself unnecessarily and taking time away from managerial activities that require your focus? Learn when and how to delegate.

Myth 3: A good manager's door should always be open.
This myth leads many managers to waste time. The open-door policy became popular in the 1960s. It was thought to symbolize an approachable leader, with open communication flowing from top to bottom. However, having an open door does not guarantee success. It can result in subordinates being

overly dependent on the manager and bringing every routine decision to them.

Myth 4: Pressure makes you perform better.
This is one of the most dangerous myths. It is true that many of us don't act until the pressure is on, but pressure doesn't lead to better performance. The time pressure created by an urgent situation leads to stress, which is harmful to both the brain and the body. Research has shown that 80% of physical ailments are stress-related. Often, the recommended cure for stress is better time management.

Myth 5: Other people waste my time.
This is the most common excuse for time wasting. Many managers blame their time losses on answering phone calls or dealing with unexpected visitors. However, when you observe how these same managers use their time, you often find that their biggest enemy is themselves. Mistakes in delegation, firefighting mentality, lack of planning and organization are the main reasons for poor time management. Effective time management starts with you, not others.

Where Should You Start?

To manage your time better and take better control of your life, you should take the following steps:

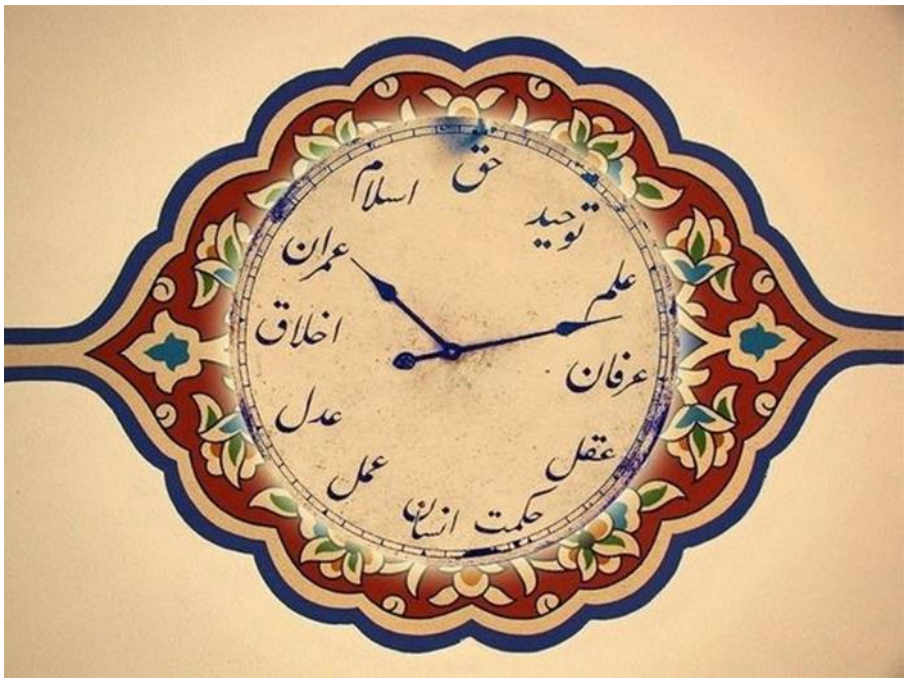
- Conduct a personal time analysis to determine how you are spending your time.
- Become better organized.
- Engage in effective planning activities to increase productivity. Control time-wasters and take charge of your time.
- Learn to delegate and delegate tasks effectively.

Remember!
Your time is your life!

Up until here, the text has been quoted...

Time is important for everyone...

Understanding time after it's gone doesn't bring it back... Let's learn from the past and save our future by managing time wisely... Time is valuable...*
Ahmet TÜRKAN


حق
توحید
علم
عرفان
عقل
حکمت
انسان
عمل
عدل
اخلاق
عمران
اسلام

UNDERSTANDING LIFE

If you, by believing in Allah:

Have enough faith to endure the difficulties of life,

Have enough hope to believe that the future will be better,

Have enough courage to fight for what you know is right,

Have enough health to be beneficial to society, your family, and Islam,

Have enough money to meet your needs and give your zakat,

Have eyes that see the good in others,

Have the generosity to extend a helping hand to those around you,

Can do good deeds without expecting anything in return from others,

Have love for life and people to overcome the hardships of life,

Have a conscience as soft and comfortable as a pillow,

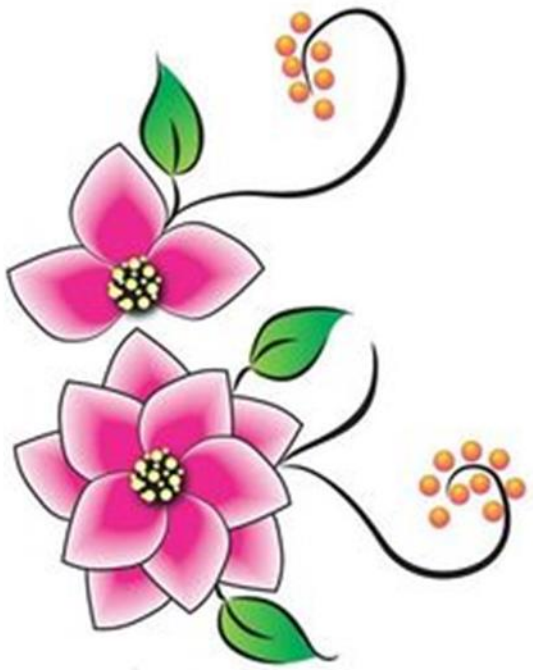
Have the willpower to keep your tongue, waist, heart, purse, and eyes away from what is forbidden,

Have enough patience to wait for the improvement of what you see and hear,

Have the virtue to confess your sins and shortcomings,

Can be grateful to Allah even in your worst state,

Then you are happy...



WHEN YOUNG AND FREE

"When I was young and free,
With endless dreams,
I wanted to change the world.
But as I grew older and wiser,
I realized the world would not change.
So I restricted my dreams a little
And decided to change only my country.
But that too seemed unlikely to change.
When I grew even older, with one last effort,
I tried to change only my family,
Those closest to me.
But unfortunately, I couldn't convince them.
...And now, lying on my deathbed, I suddenly realized
If I had only changed myself first,
I could have changed my family by setting an example.
With the courage and inspiration I would get from them,
I could have taken my country forward.
Who knows, perhaps I could have even changed the world..."

QUOTE...
APPLICABLE TO EVERYONE...
IT BEARS A LOT OF MY TRAITS...
THAT'S WHY IT IS HERE...

THE RELATIONSHIP BETWEEN BAMBOO AND HUMANS

The growth of the bamboo tree is a beautiful example of positive persistence. The Chinese grow this tree in the following way:

First, the seed of the tree is planted, watered, and fertilized.

In the first year, there is no change in the seed.

The seed is watered and fertilized again.

In the second year, the bamboo does not sprout from the ground.

In the third and fourth years, the process of watering and fertilizing continues year after year.

However, the stubborn seed still does not sprout.

The Chinese continue to water and fertilize the bamboo with great patience in the fifth year.

Finally, towards the end of the fifth year, the bamboo begins to sprout and within six weeks, it reaches about 27 meters in height.

The first question that comes to mind is this:

Did the Chinese bamboo tree reach 27 meters in six weeks? Or did it take five years?
Without a doubt, it took five years.

If, with great patience and persistence, the seed had not been watered and fertilized for five years,
could we even speak of the tree's growth, or even its existence?...

The conditions for success are always very simple:

Work for a period,
Endure during that time,
Be resilient,
Always believe in your success, and never turn back...

A GOOSE

One cold winter day, the Sultan decided to go for a walk in disguise. He set out with his grand vizier. They saw an old man working by a riverbank. The man was dipping hides into the water and beating them to prepare them.

The Sultan greeted the old man.

"Peace be upon you, O old soul..."

"Peace be upon you, O commander of the world..."

The Sultan asked,
"What did you do with the six?"

"If you don't add six to six, it won't be enough to make thirty-two..."

The Sultan asked again,
"Did you not wake up at night?"

"We did, but it was of use to others..."

"If I send a goose, would you pluck it?"

"Of course, without it screeching..."

The Sultan and his grand vizier left the man and continued on their way.
The Sultan asked the vizier,
"Did you understand what we were talking about?"

"No, my Sultan..."

The Sultan, getting angry, said,
"By tonight, if you still don't understand, I'll take your head."

Frightened, the grand vizier, after dropping the Sultan off at the palace, hurried back to the riverbank. He found the old man still working.

"What did you and the Sultan talk about?"

The old man looked at the vizier carefully,
"Don't mind me, I can't tell you for free. Give me a hundred gold, and I'll tell you..."

The vizier handed over a hundred gold coins.

"You greeted the Sultan as 'Commander of the World.' How did you know he was the Sultan?"

"I'm a tanner. Only the Sultan can wear a fur like that on his back!"

The vizier's head was spinning.
"Well then, what does 'If you don't add six to six, it won't be enough to make thirty-two' mean?"

The old man took another hundred gold coins before answering,
"The Sultan asked if you didn't work during the six-month summer period. That's why you're working in the winter now. I told him, if we don't work for six months, we won't have anything to eat."

The vizier asked one more question,
"What does 'Did you not wake up at night?' mean?"

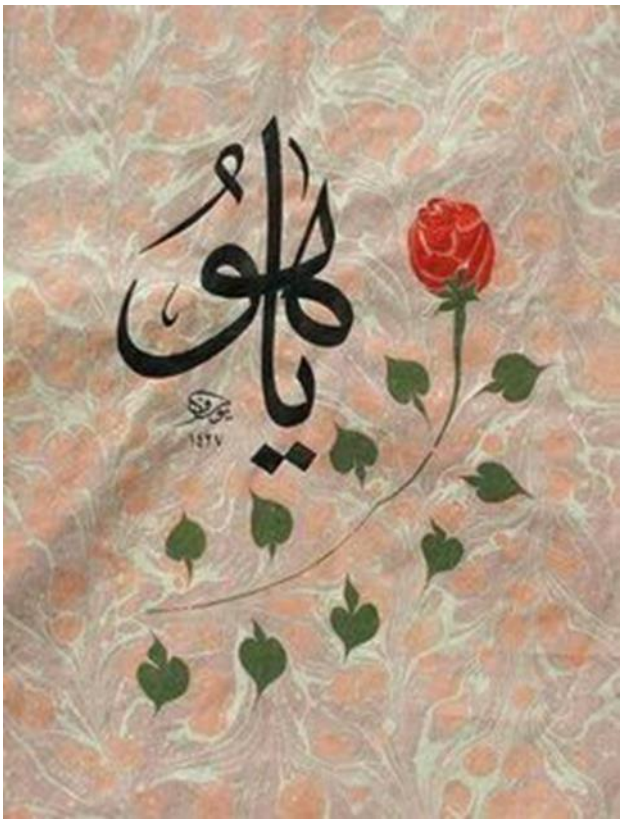
The old man took another hundred gold coins.

Finally, the vizier asked, "Don't you have any children?"

"I do, but they're all girls. They got married and went to another family," the old man replied.

"Then, what did he mean by 'If I send a goose, would you pluck it?'"

The old man laughed and said,
"That, you'll figure out yourself..." La Edri



CRETE

During the time when Keçecizâde was in Russia, the Russian Tsar jokingly said to Keçecizâde Fuad Pasha:

- Pasha, why don't you sell Crete?
- Certainly, Your Excellency, let's sell it.
- How much would you sell it for?
- For the price we bought it.

Knowing that Crete was taken after over twenty years and thousands of martyrs, the Tsar blushed.

This story highlights the tragic and ironic nature of the history of Crete's conquest, emphasizing the price in both human lives and the historical burden of such an acquisition.

WE'RE GETTING CLOSER TO THEM TOO

While Sultan Alp Arslan was advancing into Byzantine lands with his 27,000 soldiers, one of the scouts he had sent out came before him in a hurry and said:

- An enemy army of 300,000 is approaching us!

Alp Arslan, not at all concerned, replied:

- We're getting closer to them too.

HUNGER

Fatih Sultan Mehmed asks his teacher, Akşemseddin:

- How long can a person endure hunger?

Akşemseddin replies:

- Until death.

AHMET WON'T ALLOW IT

They told Sadrazam Keçecizade Fuad Paşa that a seventy-year-old woman wanted to marry a thirty-year-old young man.
The Paşa immediately responded:

- Ahmet won't allow it.
  They asked:
- Which Ahmet?
- Karaca Ahmet.

Who is Karaca Ahmet Hz?

A Turkmen dervish and folk doctor belonging to the Abdalan-ı Rûm group. The oldest and largest cemetery in the city of Üsküdar, Istanbul. A religious order that began to form within the Kalenderî order in the 13th century and emerged in Anatolia around the traditions of Hacı Bektaş-ı Veli in the late 15th century.

This humorous story plays on the name "Ahmet" as a reference to the famous Turkish poet Karaca Ahmet, who is associated with moral teachings, suggesting humorously that he would disapprove of such an unconventional marriage. Karacaahmet Is The Name Of The Muslıms' Cemetery In Üsküdar, Istanbul Today. He wanted to convey that getting married at this age would be futile.

THE WHITE BEARD

During the Battle of Varna, Sultan Murad II wandered around the battlefield and noticed that all the enemy soldiers were young. He asked one of his commanders:

- Isn't it strange? Among all these dead, I haven't seen a single man with a white beard. They're all young, all fresh!
  The commander replied:
- Your Majesty! If there had been a white-bearded man among them, would this catastrophe have happened to them?

This story highlights the wisdom often attributed to older individuals, implying that the lack of experience (symbolized by the absence of white-bearded men) contributed to the enemy's downfall.

THE TAX ON WISDOM

One of the king's friends said to King Louis XV of France:

- Your Majesty, have you ever considered implementing a tax on wisdom? Since no one would ever admit to being foolish, everyone would gladly pay such a tax.
  The king, laughing mockingly, replied:
- Indeed, that’s an interesting idea... In response to your invention, I hereby exempt you from the tax on wisdom.

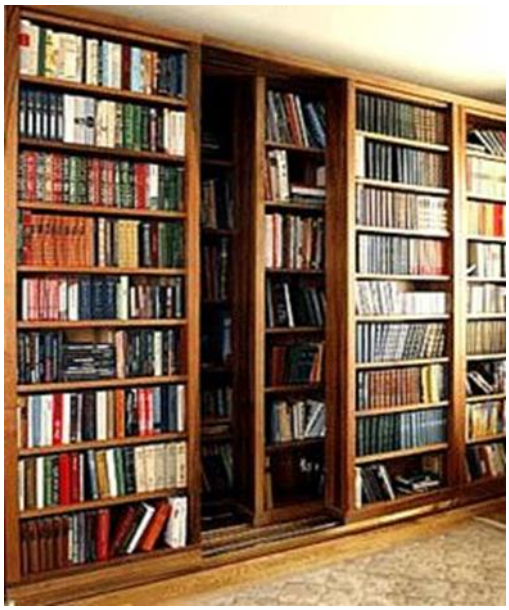
This story humorously illustrates the absurdity of a "tax on wisdom" and the clever way in which the king deflects the idea.

LEARNING TO KNOW

In the fields of historical biography and monography, Ibnülemin Mahmud Kemal (İnal), a globally recognized figure with an exceptionally vast knowledge, was asked:

- "There are others who are far more famous than you, despite possessing much less knowledge than you. What is the reason for this?"
  He replied:
- "I learned to know, while they learned to be known."

This story reflects the difference between seeking knowledge for its own sake and seeking fame or recognition through knowledge.



IN ÇANAKKALE

An English waiter said to a Turkish customer:

- "We don't like you much because you killed so many of our soldiers in Gallipoli."
  The Turkish customer responded calmly:
- "What were you doing there?"

www.pafuli.net
Year: 1915
Location: The airfield of the 1st Aviation Company at Gallipoli
Their names? Mehmet, Mehmetçik ...
Their only wealth is their life!
What do they say to us?
Look carefully and you will hear them shouting:
Let our souls be a gift for our country.
May their souls rest in eternal peace.
Yıl: 1915
Yer: 1nci Tayyare Bölüğü havaalanı, Çanakkale
Adları mı? Mehmet, Mehmetçik ...
Tek varlıkları canları!
Bize ne mi anlatıyorlar?
Dikkatli bakın ve kulaklarınızı açın; bas bas bağırıyorlar:
Varlığımız Türk varlığına armağan olsun.
Ruhları şad olsun

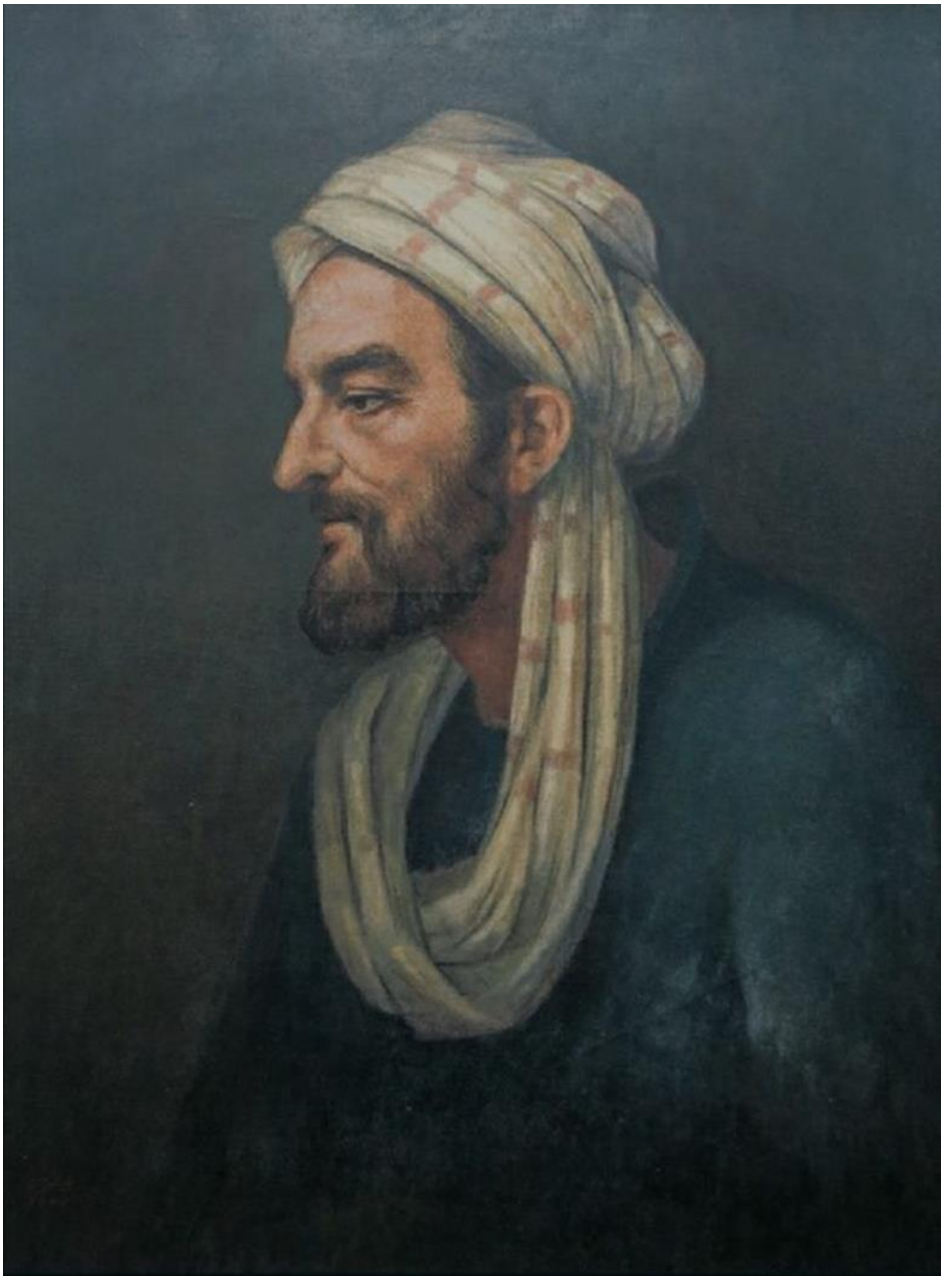
This story highlights the irony and the calmness in response to an accusation, suggesting that if the English had no business being there, the consequences of their actions were their own responsibility.

THE REMEDY FOR A MALADY

When they asked Ibn Sina:

- "Is there a malady in the world for which there is no cure?"
  He replied:
- "The remedy for a malady is when the good is in need of the bad."

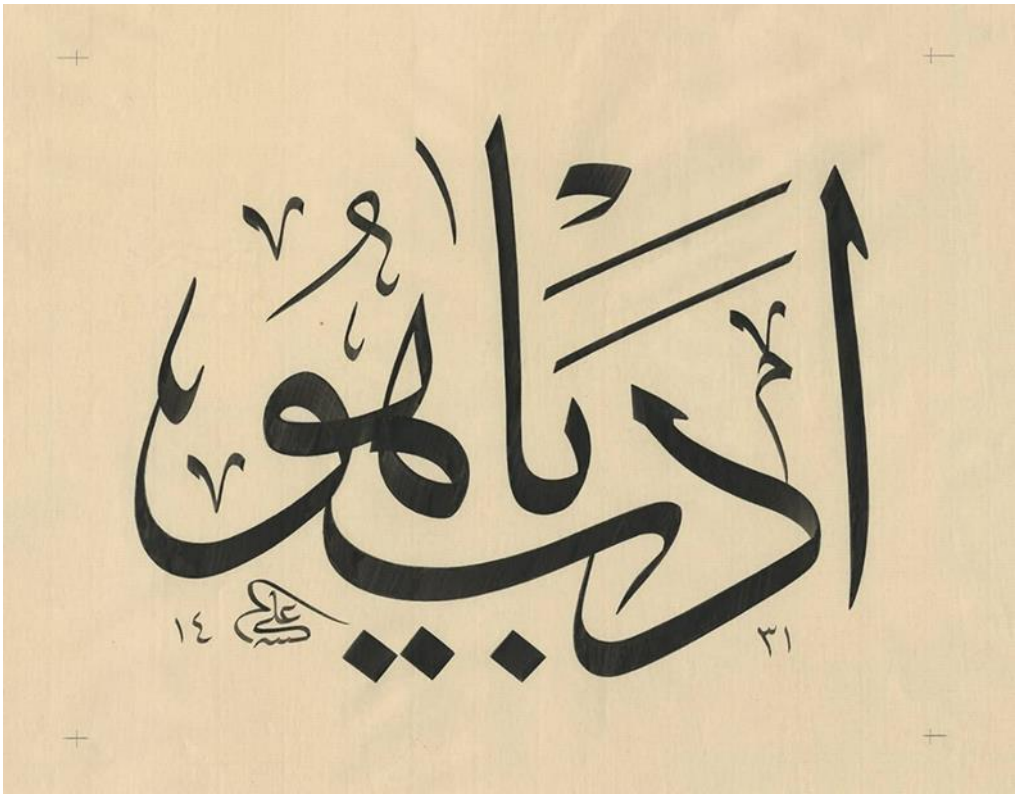
This response suggests that the ultimate malady or challenge is the dependency of the good on the bad, implying that the balance between opposites can sometimes lead to a difficult situation with no easy resolution.



TO BE ABLE TO LEARN

When they asked Lokman the Wise:

- "From whom did you acquire your wisdom?"
  He replied:
- "From the blind."
  Because they never take a step without checking first.



This story highlights the value of caution and careful consideration, suggesting that the blind, who lack sight, develop a heightened sense of awareness and prudence, qualities that can lead to wisdom.

WHY IS FATIH SUPERIOR?

While Napoleon was in exile on the island of Saint Helena, when asked by others, "Who is greater, Fatih or you?" he responded:

"In terms of greatness, I cannot even be his apprentice. Because I, a wretched man, have been one who gave back the lands I conquered with a sword while still alive. But he was fortunate enough to master the secret of passing down the lands he conquered from generation to generation."

This story showcases Napoleon's acknowledgment of the lasting legacy of Fatih Sultan Mehmet, emphasizing his ability to not only conquer but also maintain and secure his conquests for future generations.

YOUNG FATIH

A young man once asked, "Why is the portrait of Fatih Sultan Mehmed always depicted as an old man?"

A writer responded:

"The things he accomplished were so great that they cannot imagine a young person achieving them; they cannot fit such feats into the dreams of youth."

WHICH DEBT

One Ramadan day, in the mansion of Koca Ragıp Paşa, the vizier of Sultan Mustafa III, there was a conversation about fasting. Ragıp Paşa asked the poet Haşmet, who was present:

"Haşmet! Do you have any debts?"

Haşmet replied:

"Yes, sir! I owe one thousand kuruş to the neighborhood grocer and five hundred kuruş to the butcher."

Ragıp Paşa laughed and said:

"I'm not asking about those debts, my friend. Do you have any debt regarding fasting? Tell me that."

Poet Haşmet responded:

"My Pasha, the debt of fasting is for Allah to ask. The debt you are referring to is the one owed to people."

This story highlights the distinction between worldly obligations and spiritual ones, with Haşmet cleverly redirecting the question to a more profound answer about the "debt" of fasting to God.

I TOOK EVERYTHING FROM HIM, BUT...

Halet Efendi sent Moralı Osman Efendi, who didn't flatter him, to travel around Anatolia for various minor tasks. However, one day when he heard that Osman Efendi had come to see him, he rushed to greet him in the hall and, when it was time for him to leave, saw him off all the way to the top of the stairs.

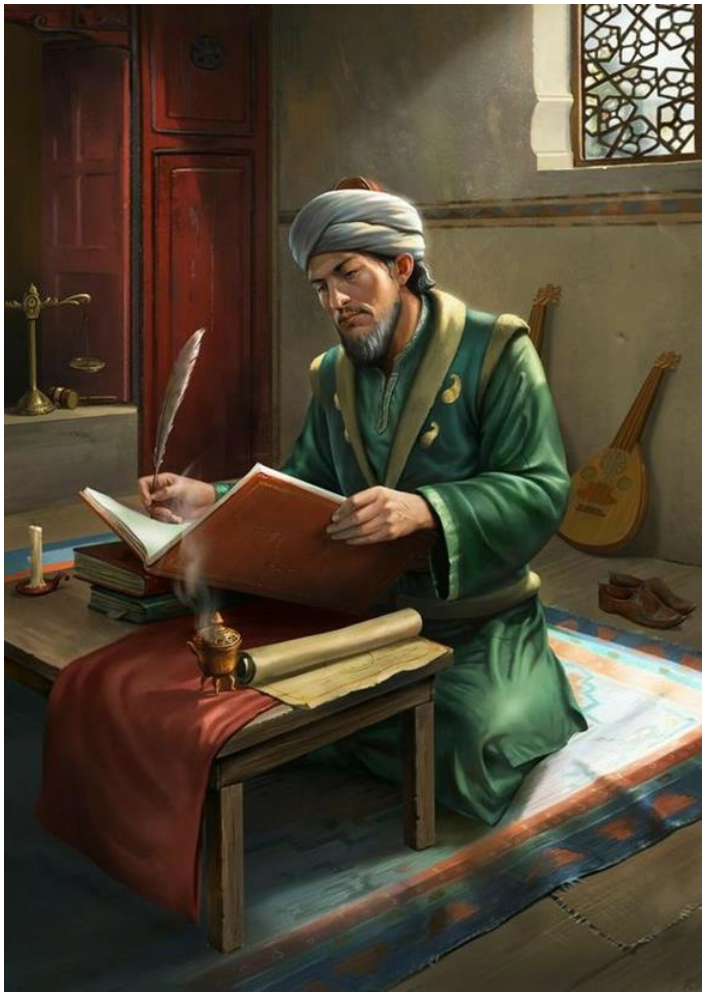
Izzet Molla, who witnessed the scene, asked:

"My lord, you have done everything to harm this man. What is the reason for all this courtesy now?"

Halet Efendi replied:

"Yes, I took everything from him, but there is one thing I cannot take—the 'dignity' he carries. When I see it, I am compelled to show respect."

This story reflects the idea that true dignity or honor cannot be taken away by force or manipulation, and even those who attempt to diminish someone’s worth are ultimately forced to acknowledge and respect that inherent quality.



SULTAN FATIH

While Fatih Sultan Mehmed was walking with his men, a beggar approached and received a gold coin from him. When the beggar took the money, he said:

"O Sultan, how can a mighty sultan give such a large amount to his brother?"

When Fatih Sultan Mehmed asked how the beggar considered him his brother, the beggar replied:

"Aren't we both children of Hazrat Adam? Of course, we are brothers."

Sultan Mehmed smiled and said:

"Do not tell anyone about this discovery, for if our other brothers hear of it, you won't get a penny!"

This humorous story highlights the idea of universal kinship among humanity, with Sultan Mehmed playfully acknowledging the beggar's broad sense of brotherhood. It's a witty reminder of how generosity and humor can coexist in moments of interaction, even with those less fortunate.

Yes, exactly! The story showcases both the generosity and wisdom of Sultan Mehmed, but with a playful twist that makes it more relatable. The beggar's

clever response about being brothers through Adam adds a touch of humor, while the Sultan's witty remark about the potential consequences of spreading this idea shows how humor can be used to navigate complex social dynamics. It's a great example of how even in moments of charity, there can be room for lightheartedness and a deeper message about humanity and the connections between people.

ANT

Süleyman the Magnificent sought a fatwa from Sheikh-ul-Islam Ebussuud Efendi regarding the ants that were ruining the pear trees in the palace garden. He asked with the following couplet:

"If the ant damages the tree,
Is there harm in killing it?"

Ebussuud Efendi responded with another couplet:

"When the ant reaches the Divine Court tomorrow,
It will claim its right from you, Süleyman."

This story of Kanuni Sultan Süleyman and Şeyhül İslam Ebussud Efendi is a beautiful example of Islamic jurisprudence, showcasing the deep respect for all living creatures, even the smallest ones like ants. Sultan Süleyman, in his concern over the harm caused by ants to the fruit trees, seeks religious guidance on whether it's permissible to kill them.

Ebussud Efendi's response, delivered in a poetic form, emphasizes the notion of divine justice, suggesting that even an ant has its rights and will be accounted for on the Day of Judgment. The response serves as a reminder of the Islamic principle that all creatures, no matter how small, are part of the divine creation and must be treated with respect.

It's a thought-provoking lesson on the importance of considering the rights of all beings, no matter how insignificant they may seem, in the eyes of both humans and the divine.

LA HAVLE VE LA KUVVETE

The famous miser, Pasha Cimri, would get angry at his grooms for saying that the horses should be fed barley, and each time, he would utter "La Havle" (Oh, patience!).
One day, when the horses of his carriage collapsed from exhaustion, he angrily asked:

- "What happened to my horses?"
  The groom promptly responded:
- "What else could happen, my lord? After repeatedly saying 'La Havle,' they became 'Ve la kuvvete' (powerless)."

This humorous anecdote showcases the Pasha's ironic situation, where his habitual words of frustration and impatience, "La Havle" (a phrase expressing helplessness or patience in the face of difficulty), ended up being a literal reflection of his horses' condition. It cleverly plays on the meaning of the two phrases, showing how one's actions and words can have unintended consequences.

Don’t Bring Me Any Problems...!

When the famous Russian ambassador, Ignatyev, was leaving for his country, he visited Yusuf Kâmil Pasha to bid farewell and asked:

- "What would you like me to bring you from Russia?"
  To which Pasha replied:
- "Don’t bring me any problems, and I don’t need anything else."

This humorous exchange emphasizes Pasha's clever and witty response. He plays with the word "mesele," which can mean both "a matter or issue" and "a gift" in some contexts, suggesting that he would prefer to avoid any trouble or complications rather than receiving any material gifts. It’s a lighthearted way of saying that avoiding problems is sometimes more valuable than receiving things.

NAPOLEON

One of the French government officials, attempting to criticize Napoleon during a battle, began pointing his finger on a map and suggesting:

- "You should have taken this area first, then moved here to capture the rest," offering his strategic advice.

Napoleon responded:

- "Yes," he said. "If those territories could have been taken with a finger, I would have done it just as you suggested."

This exchange humorously highlights the difference between theoretical strategy and the real challenges faced in warfare, as Napoleon points out the impracticality of simply moving pieces on a map without considering the complexities of actual battle conditions.

Let me know if you'd like to explore more or need help with anything else!

This story humorously highlights Napoléon's sharp wit and the practical nature of warfare. The government official, offering his theoretical strategy, assumes that battles can be won merely by moving pieces on a map. Napoléon's retort cleverly points out the difference between theory and the real complexities of military command, emphasizing that battles are won with far more than strategic gestures.

What a Perfect Shot!

During a hunting trip, Harun al-Rashid missed his target. Behlül Dana, who was with him, said:

- "It was a perfect shot, my lord. A great success." And as the Caliph looked at him in surprise, Behlül continued:
- "I mean, it was a perfect shot for the bird's life."

This witty response from Behlül Dana cleverly turns the idea of success on its head, highlighting the perspective that while the hunter missed his target, it was still a "success" for the prey, thus offering a humorous reflection on the nature of success and failure.

Let me know if you'd like to proceed with more translations or any other assistance!

Insurance

When the British Ambassador saw the "Ya Hafız" (Our Protector is God) plaques hung on the outer walls of old Turkish houses, he couldn't resist asking Keçecizade Fuad Pasha what they meant.

Fuad Pasha, answering in a manner the Englishman would understand, replied:

- "What you see there are the plaques of the Ottoman Insurance Company."

This witty exchange humorously draws a parallel between the religious call for protection and the concept of insurance, cleverly suggesting that the plaques serve as a form of "protection" in a manner similar to an insurance policy.

Feel free to share if you have more texts or questions!

The Secret

Sultan Selim I, like many Ottoman sultans, used to keep the destinations of his military campaigns secret. During the preparations for one such campaign, one of his viziers persistently asked where the campaign would take place.

Yavuz Sultan Selim turned to him and asked:

- "Do you know how to keep a secret?"

The vizier, confident, replied:

- "Yes, my Sultan, I do."

Yavuz then gave a sharp response:

- "Good, so do I."

This exchange humorously illustrates how both the sultan and his vizier understand the importance of secrecy, highlighting the inherent wisdom in keeping certain matters undisclosed, especially in the context of military campaigns. It also reflects the Sultan's clever way of maintaining control and ensuring his plans remain secret.

Conclusion

A Lesson for All too See refers to the events in life that catch people's attention and provoke thought, often revealing the realities of life, human mistakes, and their consequences. These events serve as a reminder for people to learn from their errors and improve their ability to make better decisions for the future. After the technical explanation of this concept, I would like to express my honor in compiling topics that could serve as lessons for you in the titles we have written. As I mentioned in the introduction, the phrase "take heed, so that you may learn" encapsulates the essence of the lessons we've chosen under each heading. These short writings are intended to be sufficient for those who wish to learn. After all, humanity, tested by the trials of this world, inevitably encounters events and situations it has never heard of or witnessed before. To learn is to establish the correct analogy. Otherwise, expecting to learn from everything would be something the human lifespan cannot accommodate. Life is simply too short.

All the education and lessons one gathers are merely brief glimpses of life. Beyond that, it is up to the individual's own intellect, insight, foresight, understanding, and wisdom.

In the matter of instructive stories, our Lord has provided many examples from the lives of prophets and past nations in the Qur'an. Sometimes these lessons come with short explanations, other times long ones, but always with the intention of teaching us. The wise person is one who knows how to learn and quickly analyzes new situations with foresight, responding accordingly.

Thank you for reading my e-book, dear readers. May our trials always be easy.

May you be in the care of Allah.